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Friday 7:01

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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OFFICE OF THE PRIME MINISTER • CABINET DU PREMIER MINISTRE • CANADA

I wish to extend greetings and all good wishes to all Jewish Canadians on their New Year and to express the hope that this New Year will bring to each and every one much happiness in a world of peace.

Prime Minister.

Ottawa
1 9 6 1.

PRIME MINISTER DIEFENBAKER'S YOM KIPPUR MESSAGE

SYNAGOGUE IN BUENOS AIRES BOMBED

PROFESSOR TOYNBEE DECLINES INVITATION TO BECOME A JEW

NEW YORK, (JCNS) — Professor Arnold J. Y. Toynbee has declined an invitation to become a Jew, but has indicated he would join and be active in a universal Judaic movement if it were based in the Diaspora and not in Israel, and it gave up its "ethnic past".

Professor Toynbee's views were made known in a letter to Mr. David Horowitz, founder and spiritual leader of the United Israel World Union, a movement which proclaims "Mosaic Law for one world" and has drawn to its ranks several thousand non-Jews in America, and is affiliated with like organisations of converts in other countries.

Mr. Horowitz had written to Prof. Toynbee asking him to join "the forces of those who want what you have advocated — one God, one law, for one humanity". In its programme the United Israel World Union emphasises that "the focal point in prophetic fulfillment is the rebirth of Israel in our days, the return of Judah as the sovereign state in the Holy Land and the reawakening of both Judah and Joseph in the lands wherein they dwell throughout the world."

In his reply Prof. Toynbee pointed out this aspect of the State of Israel as "the one big difference" between him and the movement, and that is why he cannot join. Mr. Horowitz told the JCNS correspondent that his plank in the programme means that while the movement is Israel-centred, it is not Israel-based — a difference which Prof. Toynbee had overlooked.

The movement regards non-Jews as the remnant of the "ten lost tribes" and it is its mission to convince them to "come home" to the Hebrew faith. It prefers to use "Hebrew" instead of "Jew" because it believes that this term signifies descendants of but a single tribe, that of Judah, while "Hebrew" encompasses all tribes. It celebrates only those holidays mentioned in the Bible, and makes particularly joyous festivals of Succot and Passover. Its members wear prayer shawls and yarmulkas, and its Torahs are clad in traditional Orthodox style. Circumcision is compulsory.

NAZI ATMOSPHERE DISTURBS ARGENTINE JEWISH COMMUNITY

BUENOS AIRES, (JCNS) — Argentinian Jews are living in an atmosphere of antisemitism similar to that endured by German Jewry under the early Nazi regime 30 years ago. This was the conclusion voiced at the plenary annual meeting of DAIA (The Argentine Federation of Jewish Communities) which took place at the week-end and closed late on Monday night.

Representatives of the principal Jewish Institutions devoted their deliberations to the alarming antisemitic wave which has been spreading recently throughout the country. Almost every day, they said, savage outbreaks against synagogues, youth clubs, communal organizations occurred. Twenty-four hours before DAIA meeting took place four additional attacks were launched by hooligans against three synagogues in Buenos Aires and the outskirts of the capital. Windows were smashed, walls stained with Nazi slogans, swastikas painted, etc.

On Sunday a wedding ceremony in the Buenos Aires main synagogue was the object of an attack in which tear-gas and home made bombs were used. Jewish schoolchildren travelling on a bus in San Juan city were attacked and the bus was partly destroyed. There were no casualties.

Delegates at the meeting declared that the feeli ; is that there is a large-scale antisemitic movement perfectly co-ordinated by the two small Nazi-Fascist organizations, Tacuara and Mazorca, with strong backing from some military and clergy circles. This presumably has prevented the Government from taking energetic steps to put an end to the movement.

In the face of the lack of repressive initiative on the part of the authorities, and in spite of many sympathetic declarations towards the Jews from President Frondizi and from Mr. Vitolo, the Argentine Minister of the Interior, the plenary meeting of DAIA deliberated in a very tense atmosphere. The delegates emphasised the leniency with which the Government has tackled such a dangerous problem and the impunity enjoyed by the hooligans. Such a situation has created for the Jews an atmosphere of fear and great concern leaving the field open for a renewal of anti-Jewish attacks, and for social instability in the country, they said.

All Toronto Synagogues Will Dedicate Yom Kippur Appeal To Israel Bonds

The response of Toronto synagogues to the High Holy Day Appeal for Israel Bonds has been responsible in large measure for the outstanding record of Bond achievement for which Toronto Jewry is known throughout the world. This year—Israel's Bar Mitzvah Year—the young State enters a new phase of growth and development. Our ties with Israel must also grow and develop if we are to be true to the ancient covenant of our people.

Under the impact of Israel Bond investments, the dream of two thousand years have become reality within our time. The economic strength which we provide Israel through the Israel Bond effort helps create the conditions for the flowering of the spiritual and cultural life of the country. The forthcoming Yom Kippur Appeal in our synagogue provides us with the historic opportunity of buying an Israel Bond at this holiest time in the Hebrew calendar, and thereby signifying our determination that Israel shall continue to build, to live and to prosper for the good of the Jewish people everywhere.

Mr. Dewey D. Stone, Chairman of the 21-member board of the Jewish Agency, who has played a pre-eminent role in Israel's development from its earliest days, will address the key meeting of the Toronto Israel Bond Campaign on September 14th, at the home of Mr. John D. Fienberg.

Dr. James G. Heller, Chairman of Community Relations for State of Israel Bond Organization and Rabbi for 32 years of the Historic Isaac M. Wise Temple in Cincinnati, will address leaders of the Beth Sholom Congregation on September 13th at the home of Bond Chairman William Crocker, and members of the Temple Sinai on September 18th.

Mr. Milton Seidenman, one of the key planners for B'nai B'rith participation in the Israel Bond Program in the U.S. met with the leadership of Toronto B'nai B'rith on Aug. 29th, when program was outlined for major Bond events in all lodges and chapters during the coming months.

The Honorable ELIEZER PREMINGER, Deputy Director General of the Ministry of Development of the State of Israel was guest of honor at a reception at Adath Israel Synagogue on Thursday evening, Sept. 7th—one of many preliminary meetings held in the Synagogues of Toronto to guarantee maximum participation in the High Holy Day Appeal. Shown here left to right, are LEON E. WEINSTEIN, Chairman of the Toronto Israel Bond Committee, The Honorable ELIEZER PREMINGER, Mr. ED HYDE, Bond Chairman of Adath Israel Congregation, Rabbi IRWIN SCHILD, and MR. SOL WAINBERG, Synagogue President.

MORE SHOFARS SOLD

HAIFA, (JCNS) — Shofar sales this year in Israel have attained the unprecedented high total of 250 as against 200 last year, it was disclosed here by Mr. Bar Sheshet Scion, a Moroccan Jew, who with his son, aged 10 and his family, are the traditional trade manufacturers of rams' horns in this country.

His best customer is the Ministry of Religious Affairs, which is distributing the Shofars to new synagogues in the Negev and Galilee. The rest of the horns are bought by wholesalers of religious articles, and by tourists.

U.S. WILL SELL ISRAEL WEATHER ROCKETS

WASHINGTON — The State Department said that Israel never sought to purchase American rockets of the types provided to the UAR, but if she should now desire such rockets "the Department can see no reason why a normal export licence should not be granted".

The Department's views were made known in a letter from Assistant Secretary of State Brooks Hays to Sen. Kenneth B. Keating (New York, Republican.)

The letter sought to explain why the U.S. gave export licences to the Nasser regime for U.S. "Viper" and "Javelin" rockets but rejected Israeli applications to purchase Nike anti-aircraft missiles.

Mr. Hayes said that "in accordance with its policy on avoiding measures which might stimulate an arms race in the Near East, the U.S. has refrained from supplying (military) missiles to many of the countries of that region."

Mr. Hayes said that "at present no nation in the Near East possesses missile-type weapons. It would indeed be inconsistent with our desire to see peace reinforced and progress achieved toward settlement of difficult Near Eastern problems were this country to bear first responsibility for setting off a new and more dangerous form of arms competition in that area. It would also be unfortunate were this country by actions of this kind to open opportunities for Soviet moves inevitably aimed at increasing tensions in the area advancing the Communist cause. This would be neither in Israel's interest nor our own."

Justifying the sale of "Viper" and "Javelin" rockets to Nasser, Mr. Hayes said "they are of negligible military importance and similar types are manufactured in several countries." They were provided to Nasser "for meteorological research purposes."

Commentary • By M. J. Nurenberger

NERO NIETSCHE KHRUSCHEV

Nikita Khruschev, the Red Czar of all the Russians by the grace of terror and the knout, will probably soon change his first name to: Nero Nietsche (middle name). For, according to his own statement last week end, Mr. K. has succeeded more thoroughly than did Nero and the German philosopher of Suicide.

* * *

Nero defied whom he believed to be the gods; Nietsche declared that God has died. According to Khruschev's declaration of last Saturday, he had dispatched two astronauts up to heaven, they looked all around and — despite Khruschev's clear instructions and exact address — they failed to locate God. Thus, as in the biblical story of the builders of the Tower of Babel, Khruschev investigated every "locale" where God may be hidden and he concluded that there is none!

* * *

Khruschev's statement is not a satire. He spoke in all earnestness. Had he spoken in a facetious manner about his "discovery" of Heaven, we could have all lightly dispensed with the matter. However, when a man who is one of the most powerful rulers in the world and the leader of a great and glorious nation, makes himself ridiculous by such philosophical nonsense, all of humanity shudders in fear of this dangerous clown.

Many philosophers in the past and in our days, many great thinkers sincerely doubted the existence of a supreme power. Others like Einstein, after a life of soul searching, admitted the existence of a Supreme Being.

Khruschev is not a philosopher. Nor is he an existentialist of the school of Camus who saw no purpose in life for "there is nothing." He claims to have a purpose, to believe in an ideal. But certainly the Russian dictator is no fool. Hence the question arises: why does he act the clown?

It is possible that this last theological statement by Khruschev is a part of his cold war strategy. He was unable to intimidate us with the repeated announcement about nuclear tests. He knows that the West believes not mainly in its power but in God and in his infinite mercy. So Khruschev, like a little naughty boy, makes fun of Heaven and adopts a pose of the real ruler of the world.

* * *

In paraphrasing the famous Biblical verse one can only benignly answer: some ride on sputniks, some on rockets, but we shall continue to walk in the name of the Lord our God.

TO OUR READERS AND ADVERTISERS

OUR STRICT OBSERVANCE OF LEGAL AND JEWISH HOLIDAYS COMPELS US TO OMIT FROM THIS ISSUE SOME OF OUR FEATURES AND ADVERTISING.

TO OUR READERS AND ADVERTISERS — OUR APOLOGY.

MOSLEM, JEWS CLASH IN ALGERIA; MANY INJURED

ALGIERS, (CJN). — Several persons were injured Monday in four hours of clashes between Jews and Moslems in Oran, in western Algeria, on the occasion of the Jewish New Year.

The trouble began when a Moslem stabbed and seriously injured a Jewish barber. Jewish youths then fought with Moslems, injuring several, raided three Moslem-owned stores and set fire to a fourth in which the stabber had taken refuge.

Moslems then attacked the Jews with knives. Shots were fired.

Riot policemen, who broke up the fight and arrested the man who had stabbed the barber, were surrounded by Jews and Europeans shouting "kill him!"

Last night, angry Europeans set fire to two Moslem stores in Oran after a grenade was thrown into a cafe, killing a European.

RABAT, (JCNS) — Commenting on the recent "polemics" between the Muslim and Jewish Communities regarding the arrest of Jews, Abdeslam Hajji editor of the opposition daily "At Tahrir" (Liberation) regrets in a moderately-toned article which appeared yesterday the "atmosphere of tense conflict created among these groups".

He declared that "Morocco must absolutely avoid creating new problems which would divert attention from our real difficulties". Responsibility for the Jewish and Muslim controversy must be shared by both sides; if the national aim is the integration of the Jewish Community within the Muslim State, it is a fact that both the Muslim and Jewish elites are often unwilling to participate in public life, Mr. Hajji said. "Consequently, I cannot attribute responsibility more to one side than to the other".

"However", he went on, "after the drama of Moroccan Jews who have been encouraged to leave their country, and after the distribution of leaflets which are an insolent contradiction to Moroccan sentiments, it is now clearly established that Zionism in Morocco, which is an active member of the Arab League, is present with its agents, its interests and its funds. This is an abces and it hurts. Tolerance means co-existence between majority and minority. It does not mean we must allow foreign organizations, which are also colonialists and expansionists, to deploy their activity against the country's security".

OUR ENTERTAINMENT WORLD

By D. COHN

For three weeks, starting Tuesday, September 19th, to October 17th, The Royal Alexandra will usher in "The Threepenny Opera", starring Gypsy Rose Lee. Music by Kurt Weill, this is Marc Blitzstein's English adaptation of the original text by Bert Brecht.

"Threepenny" marks Miss Lee's return to the musical stage for the first time since her starring role in Mike Todd's musical hit "Star and Garter". The play, which grew out of the tumultuous times of pre-Hitler Germany from the pens of composer Kurt Weill and poet Berthold Brecht, was based on John Gay's classic "The Beggar's Opera". In its near seven year stand at New York's Theatre de Lys, it has not only broken the record for America's longest running musical, establishing more performances than "Oklahoma", but it has gone past "Chu Chin Chow", which heretofore held the international record for longevity.

This production has also created a pair of modern classics in the "pop" music field with "Mack the Knife" and the "Bilbao Song" from its rich score of Kurt Weill melodies.

Playing opposite Miss Lee is Scott Merrill, who returns to his award winning role of MacHeath.

• The Borscht Circuit hotels added something this summer which they expect to continue in a big way next season—strippers and belly dancers.

• Louis Untermeyer has written the liner notes for Shelley Berman's new LP. "A Personal Appearance."

• When "Judgment at Nuremberg" has its world premiere Dec. 14 in Berlin, the audience will have a choice of four sound tracks. UN type earphones in front of each seat will make tracks available in French, German and Spanish. The sound emanating from screen will be English.

• A fellow was reading a list his son had given him as needed supplies for going back to school. One item was for "53 miscellaneous". Pop asked what it stood for. "Oh," said Junior, "that's for a new set of batteries for my walking-to-school portable radio."

• Mrs. America officials are negotiating with Marlene Dietrich, the world's prettiest grandmother, to participate in the Thanksgiving Day finals at Fort Lauderdale.

• A midtown bum has a new pitch. Tells you he has donated his body in advance to the cause of science and he needs money enough for some alcohol to keep the body preserved in decent condition.

• Peter Ustinov's new play, nearing completion, is about a Goliath-sized woman in love with a jockey—shaped man. He's been looking for his leads in Sicily.

• Ina Balin, who is linked with every eligible bachelor imaginable is sweet on an actor twice her age. In fact, he has a son as old as Iria.

• Anna Maria Alberghetti introduced Claudio Guzman's brother to friends as "my brother-in-law".

• "Cleopatra" will run four hours, with intermission after the first two.

• Los Angeles has a Hebrew Christian Synagogue.

THEATRE IN TORONTO

By Barbara I. Pearl

As everyone is aware by now, "Kwamina", the new musical by Alfred de Liagre, Jr., starring Sally Ann Howes and Terry Carter, is currently playing at the O'Keefe Centre to capacity crowds.

"Kwamina", which is basically the story of Africans who want to throw off the yolk of subservience imposed upon them by British superiors — along with its romantic interest — is a delightful musical. Why one arrives at this conclusion the long way is understandable since Toronto is the first try-out city on "Kwamina's" agenda. And, of course, everybody is, all of a sudden, a critic.

Some contend: "Kwamina" has too much voo-doo; the love interest is too devious; portions are too spotty; some songs are superfluous.

Whichever way some may interpret, "Kwamina" is nonetheless what a musical should be — entertaining.

The plot of the story is serious and timely. It deals with the ever-prevalent problem of integration between white and negro. When the story, written by Robert Alan Arthur, is produced under the able direction of Robert Lewis, it becomes a sure-fire hit.

"Kwamina" (meaning "Born On Sunday") is the name of a young African doctor (Terry Carter) who returns to his native village after having been educated in London. He mets Eve (Sally Ann Howes), an African-born, English physician who sympathizes with the plight of the negroes. It is inevitable that she and Kwamina fall in love.

However, it is all not so simple. Before liberation is in sight, one is subjected to the phases of witchcraft voo-doo and breaking a betrothal arranged at birth.

Rex Ingram who plays the part of the old chief is superb. He embodies the dignity of Africa through the ages.

Brock Peters the witch-doctor, is most convincing in his role. Frightening as he may wish to be, he nevertheless depicts a sense of humour when he sings the "Barbarians".

This song should become an all-time hit. The lyrics are amusing, the satire is clever. Obitsebi, the witch-doctor, is deadly serious when he sings "Barbarians". If, however, it proves a little comical, so much the better. It's a good spot for something light to alleviate the tension of the story.

Some of the other tunes, music and lyrics by Richard Adler, are bound to become classics. "Nothing More To Look Forward To", "Ordinary People", "What's Wrong With Me", "I'm Seeing Rainbows" should run high in record sales. "Another Time, Another Place" is a song to tug upon one's heartstrings.

There is some polishing to be done, but very little. A slight break somewhere in Act I would obliterate the tendency to drag. The very last scene in the same act, where Eve and Kwamina run into each other's arms, is anti-climatic. This is best left to the imagination.

All in all, "Porgy And Bess" can make room on its pedestal for "Kwamina".

OBITUARIES

The following Torontonians passed away: Sept. 3, Toby Davidson, 97 Borden St.; Sept. 4, Charles Harris, 408 Manning St.; Sept. 4, Annie Coleman, 58 Vinci Cresc.; Sept. 5, Minnie Papernick, Jewish Home for the Aged; Sept. 6, Rose Sabsay, 215 Grace St.; Sept. 6, Morris Schnoll, 10 Dynevor Rd.; Sept. 6, Eva Sroka, 187 Baldwin St.; Sept. 7, Nathan Krieger, 2 Peacham Cresc.; Sept. 8, Hyman Bleeman, 22 Lippincott St.; Sept. 8, Debbie Miller, 1840 Bathurst St.; Sept. 8, Annie Salzman, 247½ Vaughan Rd.

BNAI AKIVA ELECTIONS

Last week the Bnai Akiva of Toronto held elections for the coming year. The three rashei sniffim are: Josh Frankel, Snif Vaughan Rd.; Ilona Nurenberger, Snif Sha'arei Tefilla; Nilli Kipper, Snif Clanton Park.

New members of the hanhala mekomit are: Mendel Rosenfield, rosh hanhala; Esther Wagner, secretary; Hans Sanders, treasurer; Yehuda D'Ancona, Josh Frankel, Ilona Nurenberger, Hinukh; Altar Shields (Morty Posner, David Schlagbaum), rosh Iton; Avi Citron, rosh pe'ulot lamadrikhim and H.A. representative; Hans Sanders and Sharon Weinroth, representatives to Z.Y.A.C.; and, the three rashei sniffim.

The Youth Movement meets every Sabbath afternoon at 3:30 p.m. at each of the three branches mentioned above.

O'KEEFE CENTRE'S THEATRE SCHEDULE

September 4 to 23. O'Keefe Centre winter season opens with "Kwamina", the pre-Broadway try-out premiere of the new Alfred de Liagre musical starring Sally Ann Howes and Terry Carter. Kwamina, son of an African tribal Chief brought up and educated as a doctor in Europe, meets Eve, the European girl brought up and educated in South Africa, played by Sally Ann Howes. The production is the story of the young man's desire to modernize and free his village from its tribal customs, and the girl's desire for the village to retain its tradition and culture.

September 30. The Canadian Opera Company opens a 2-week engagement featuring "Carmen", "Cavalleria Rusticana", "I Pagliacci", "The Bartered Bride" and "Tosca".

October 16. Lena Horne opens her week's engagement in "The Nine O'Clock Review." The internationally known star will headline a show which will tour the States this fall prior to a Broadway opening in the spring.

October 23 to November 11. The new Kermit Bloomgarden production "The Gay Life" runs for a 3-week engagement just prior to its Broadway opening November 18. The production stars Walter Chiari, the Italian stage and screen star, Barbara Cook, Jules Munshin and Loring Smith. Based on Arthur Schnitzler's "The Affairs of Anatole", the book is by Fay and Michael Kanin, lyrics by Howard Dietz, music by Arthur Schwartz, choreography by Herbert Ross, directed by Gerald Freedman.

November 13. "Bye Bye Birdie", the hilarious satire on the success of a rock-and-roll performer takes over O'Keefe Centre stage for three weeks, until December 2.

December 11 right through the Christmas season until December 31, the touring production of David Merrick's "Carnival" will play to Christmas crowds in Toronto. This musical version of "Lili" and her experiences and life with a travelling fair, has been a top Broadway musical since it opened last April.

January 1st opens another pre-Broadway try-out for 2 weeks, Leonard Sillman's "New Faces of 1962", the tenth successor to a series of annual revues which have brought its title and performers international acclaim.

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Cantor Jacobs has been officiating as Cantor for the High Holiday Services in Rochester for the past 10 years.

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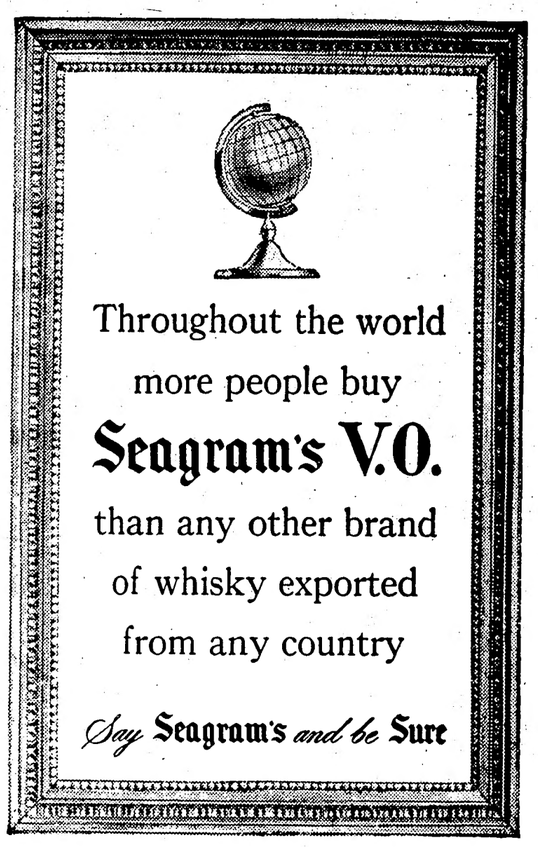

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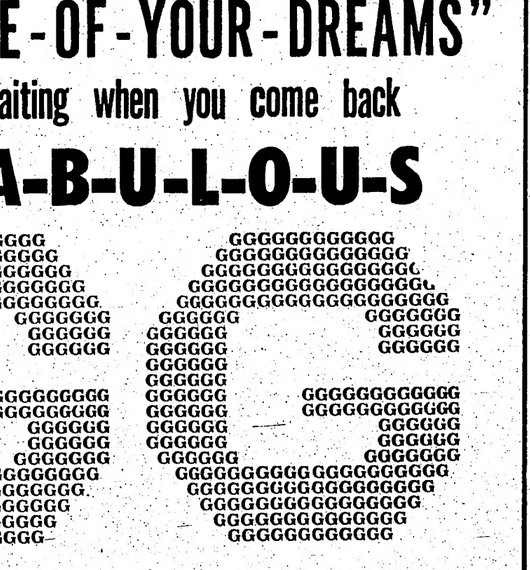
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Ontario Zionists Readying For Largest Convention

The largest convention of Ontario Zionists will open on October 7th at the Prince Edward Hotel in Windsor and continue throughout the Thansgiving week-end. The convention will discuss the problem of Aliya during a special session.

Mr. Harry Zifkin will take the chair for this session while Mr. Karl Silberman, representative in Canada of the Economic Department of the Jewish Agency, will make the presentation.

Mr. Karl Silberman, a graduate of the University of Johannesburg, South Africa, with a Bachelor of Commerce degree, holds in addition the C.I.S. degree of the Chartered Institute of Secretaries, London, England, Mr. Silberman has to his credit 15 years of activity in the South African Zionist Movement wherein he played a leading role.

A member of the Executive of the South African Zionist Federation, he was the founder of the non-party Chalutz Movement in South Africa and immigrated to Israel as a chalutz in 1945. Upon his arrival he immediately joined the Haganah and later participated in the War of Liberation and the Sinai Campaign. He was one of the founders of Kibbutz Timorim—a South African settlement, and acted as its representative and treasurer for close to ten years.

Mr. Silberman joined the permanent staff of the Jewish Agency's Economic Department three years ago and has been active in the field of economic development in Israel since then.

ZIONIST MOVEMENT ITS FUNCTION

The session on Zionist Adult Education will discuss the question of the function of Zionism in the life of the Jewish community of Canada. Mr. Max Melamet, Executive Vice-President of the Zionist Organization of Canada, will present this challenging topic for discussion by the delegates.

Mr. Melamet was born in Kroonstad, South Africa, where he received his schooling and was admitted to practice as an attorney.

In October, 1958, he represented the South African Board of Jewish Deputies at the London Meeting of the Directors of the Conference on Jewish Material Claims Against Germany.

In the spring of 1959 Mr. Melamet gave up his law practice in Capetown to assume the position of National Executive Director of the Zionist Organization of Canada, resident in Montreal. He was appointed Executive Vice-President of the Z.O.C. at the 35th National Convention held in Montreal in October, 1960.

Co-chairman of this session will be Mr. Mannie Brown, Vice-President in charge of Education and Programme, Central Division Z.O.C. and Mrs. John R. Devor, Regional Chairman of the Central Region of Canadian Hadassah.

EXHIBIT OF ISRAEL ART AT ZIONIST CONVENTION

A collection of some 100 oil, water colour, ink and gouache paintings and wood-cuts by outstanding Israel artists will be on display at the 25th Regional Zionist Convention in Windsor. This exhibit will be opened at 7.45 p.m. on Saturday, October 7, at the Prince Edward Hotel.

The works of some of the most famous names of the Israel art world will be on show. These include artists such as Zvi Raphaeli, S. Nogard, Yossi Stern, C. Singer, M. Levanon, Reta Rosenthal, Jacob Pins, Ruth Shloss, Yohanan Simon—the Kibbutz artist, Moshe Berenstein and Shimshon Helzman of Safad. This feature has been arranged, by courtesy of the Safrai Art Gallery in Jerusalem and will be one of the special attractions at this Convention.

At the close of the convention, the exhibit will be on display at the Windsor Art Gallery for the period of one week.

FIGURES AT ZIONIST CONVENTION

Contr. PHILIP G. GIVENS, Pres. Toronto Zionist Council. To chair session at 25th Convention Central Region, Z.O.C.

MAX MELAMET
Executive Vice President
Z. O. C.

MANNIE BROWN. Vice President in charge of Programme & Education, Z.O.C. Central Division. To chair session on Education.

HARRY WAISBERG, Q.C., Sudbury, Co-Chairman Resolutions Committee 25th Regional Convention.

KARL SILBERMAN
Repr. in Canada Economic Dept. Jewish Agency

CONSERVATIVE SISTERHOODS' RALLY

Mrs. Irving D. Wintrob, President of the Ontario Region, of the National Women's League, has announced that the League, comprising all the Sisterhoods of Conservative synagogues in Ontario, will sponsor a tea in behalf of the Canadian Wing of the Mathilde Schechter Residence Hall at Beth Tzedec Synagogue on Sunday afternoon, September 17th.

Mrs. Murray Auerback, Chairman of the Mathilde Schechter Residence Hall Committee, announced that Mrs. Saul I. Teplitz, National Program Chairman for the National Women's League, will deliver the main address. Mrs. Teplitz, daughter of Dr. and Mrs. Max Arzt, Vice-Chancellor of the Jewish Theological Seminary of America, is married to Dr. Saul I. Teplitz, spiritual leader of the Laurelton Jewish Center, in Laurelton, Long Island. She is graduate of Hunter College in New York and a former student of the Seminary's school of Jewish Studies. Mrs. Teplitz has been very busy in authoring special scripts of Jewish interest for the Women's League and synagogues. She is a musician of note and directed one of the first Sisterhood Choral groups in Long Island. Mrs. Auerback is being assisted by all the Sisterhood Presidents of the various synagogues in Ontario and most particularly by the Mathilde Schechter Residence Hall Chairmen of the various synagogues including Mrs. Jacob Adler, Mrs. E. Benedek, Mrs. Sam Bland, Mrs. Albert Binstock, Mrs. Joseph Hartman, Mrs. Alex Jelenek, Mrs. Harry Tinianov and Mrs. Max Wolfe.

Over 600 women are expected to attend this tea.

AT RALLY

Mrs. SAUL I. (Mimi) TEPLITZ

$3-MILLION - LIBEL BY HASIDIM AGAINST YIDDISH DAILY PAPER

NEW YORK (JCNS) — The Satmar Hasidim and their Rebbe, Rabbi Joel Teitlebaum have entered a suit for $3.000.000 damages against the New York Yiddish daily "Forward" and also against an author and publishing house, alleging libel in the publication of a book entitled "The Rabbi and the Satan" by Chaim Lieberman, and in articles by Mr. Lieberman which appeared in the newspaper.

The subject of the libel is said to be a report in January of the desecration of the synagogue in Jerusalem at which the Klusenburger Rebbe was to speak. The plaintiffs charge that in the account of the incident, Mr. Lieberman accused the Satmar Hasidim of smearing the synagogue "with all sorts of paints, with pitch and even with filth", and left inscriptions "which are not fit to be quoted in a newspaper". They further charge that Mr. Lieberman described them as sanctioned pogroms on synagogues", and of "koshering" the dishonouring of synagogues".

As for the book published in Yiddish, this, they charge "vilifies and holds up to public scorn and contempt the Satmar and its related movements and leaders".

The defendants have entered a reply denying any basis for the suit.

NEW YEAR'S GREETINGS
From
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New Year Greetings from
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NEW YEAR GREETINGS

Sincere Good Wishes
to the Jewish Community
on the Occasion of the New Year

THE DEVOTION OF THE CANADIAN JEWISH COMMUNITY TO ISRAEL HAS BEEN REFLECTED IN ITS GENEROUS SUPPORT OF THE KEREN KAYEMETH L'ISRAEL — THE JEWISH NATIONAL FUND. MAY THE NEW YEAR BRING EVIDENCE OF THE DEEP CONCERN OF CANADIAN JEWRY THAT THE LAND OF ISRAEL MAY BE RECLAIMED.

THE JEWISH NATIONAL FUND
651 SPADINA AVENUE TORONTO

NEW YEAR GREETINGS

AND BEST WISHES FOR HEALTH
HAPPINESS AND CONTENTMENT
TO OUR MANY JEWISH FRIENDS

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לשנה טובה תכתבו!

A Message... From Leon E. Weinstein
PRESIDENT OF POWER SUPERMARKETS LTD.

At this moment, when we enter the New Year 5722, all humanity senses the impact of the Great Day. We are all involved in ONE human destiny. The Jewish New Year prayer is now the prayer of ALL.

"Our lips proclaim the glory of God, by whose righteousness we will survive. In mercy He will sustain us."

The beginning of the New Year reminds us of our link with the Holy Land. It is incumbent upon us to recite blessings upon new fruit which always, in our liturgy, symbolizes the connection with the Land of Israel.

In a more concrete way, we forge this link by purchasing Israeli bonds and by helping develop the economy of the Land of Israel so that the message for co-existence among peoples shall come from the City of Peace.

HAPPY NEW YEAR!

LEON E. WEINSTEIN
President

1961 POWER SUPERMARKETS 5722

HERE ARE BUT A FEW OF MANY, OUTSTANDING SPECIALS FOR YOM TOV

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ATONEMENT

Yom Kippur is the most Jewish and, at the same time, the most universal of our holidays. Despite the fact that we consider it essentially a day of fasting and repentance, the rabbis call Yom Kippur a festival, a holiday. To a certain degree this approach is substantiated by the fact that it is a fast of the collectivity, of all the people united in prayer for **all** humanity. It is this feature of Yom Kippur that makes it a festive occasion, as every expression of unity is.

At this moment it is redundant to say that the Day of Atonement expresses the longings and the sentiments of all mankind. To pause in awe before Him who takes and gives life at a period in human history when all energies of men seem to be directed towards ultimate destruction of our planet seems to be a command and a necessity for survival. Is it necessary to stress the imperative in taking stock of the present day situation, of repentance, of tshuva? The words of Isaiah ring in our ears as though spoken today, "Return unto thy God."

Shall man repent? Shall he atone for his errors? Shall he mobilize talent and effort towards making life instead of destroying it?

In this insane race for priority in killing first we, the descendants of the Prophets of Israel, can but appeal to the heart and spirit of mankind. We can only repeat Isaiah's admonition to return unto the ways of life. Will the world powers listen? We hope and pray that they do. We hope that somewhere, somehow the spark of Godliness which is the right of everyone created in the image of God will prevent the calamity that seems imminent.

This is the deeper meaning of Yom Kippur — perhaps its only significance. We can merely pray that our Day of Atonement will become universal and bring us closer to peace and to a world in which man could live in harmony with his neighbour.

Nothing else seems to matter on the Eve of this Yom Kippur.

OUR LINK WITH ISRAEL

Yom Kippur services conclude with the ancient prayer, "The next year in Jerusalem!"

Today this prayer not only has an element of supplication but it is a vow that we are ever ready to stand by Jerusalem in its trials and turmoil.

There are two Jerusalems, the rabbis of the Talmud tell us:. the Upper Jerusalem, that of the spirit, and the Earthy Jerusalem, the physical, actual city. **Both** are holy.

We here on earth have the duty to help build "Yerushalayim Shel Matah", the physical Jerusalem. It has been said that he who does not contribute to the upbuilding of Jerusalem is likened unto him who destroys it.

Our Jewish generation is blessed with the great opportunity of contributing to the upbuilding of the Holy Land. It is certainly appropriate that Yom Kippur has been proclaimed Israel Bonds Day in the synagogues. It is symbolic of the responsibility which every Jew undertakes on **this**, the most sacred day, for the most sacred cause.

On this Day of Atonement we pray not only for ourselves, for our families, but for the people as a whole. Let us remember the prayer of Yom Kippur — returning the glory to the Holy City. The prayer is meaningless unless we ourselves are ready to do our share and support Israel with all our means.

DR. SILVER DIXIT: NO COMMENT

Speaking at the American Zionist convention in New York, Rabbi Dr. Abba Hillel Silver who has recently returned from a visit to the Soviet Union told the Convention of his "hope" that the U.S.S.R. soon will reappraise its policies in the Middle East, "take another look at Nasser and his alleged pro-Soviet sympathies", and find it possible to "co-exist in friendship with Israel". He also saw reason to be hopeful that the Jews in Soviet Union might gain the same privileges of culture and religion enjoyed by all the other national and religious groups there, "given a friendly and insistent world opinion."

Russian Jewry Not Written Off

"I do not believe that Russian Jewry should be written off," said Rabbi Silver. "Many have undoubtedly been assimilated in the past forty years, having been denied Jewish cultural and religious education, and having been cut off from contact with world Jewry. In some cases this assimilation was eager and self-willed. But many have retained an unmistaken racial loyalty and historic attachment to Judaism which, though not vocal, are strong and unmistakeable".

BOURGUIBA AND THE JEWS

An authoritative report on the disquieting circumstances in which Tunisian Jews now find themselves, reproduced elsewhere in this issue, is not entirely unexpected. The position of Jewish communities in independent Arab States is an unhappy one. If Tunisia constituted an exception to this rule, it was largely because of the enlightened attitude taken by President Bourguiba and a few other leading government personalities. The recent conflict with France and Tunisia's closer identification with the Arab League has inevitably had repercussions on the position of the Jews. Postal communications between Tunisian Jews and their relatives in Israel have been cut off, arrests and unofficial taxes are reported. There is no reason to believe that any anti-Jewish activities have been initiated from above; rather there is considerable evidence to show that the changing political climate has encouraged an endemic religious-xenophibia which has always been widespread among middle and lower officials and police and the mob, and which has been held in check only by the more enlightened attitude of their leaders. It is profoundly to be hoped that these incidents do not foreshadow changes in policy, and that with return to political normality the position of the Jews will once again improve.

DO THEY HEAR THE SHOFAR?

MAARIV, TEL AVIV

Canadian Panorama

BY MORDECAI HIRSHENSON

FROM SECOND AVENUE TO "GIRLESK"

Almost forty years ago the Standard theatre was built on Dundas and Spadina, one of the very few structures erected on this continent for the Yiddish theatre exclusively. This was the heyday of Yiddish drama and comedy and the Hollanders, Adlers, Yablokoffs, Ben Amis, Gehrmans all trod its stage directed by Max Gabel or Maurice Schwartz or sang in musicals written by Josef Rumshinsky or Sholem Secunda.

After only a few years the Great Depression caught up with the Standard theatre and, as The Strand, it was turned into a movie house. Later in the war years it appropriately changed its name again to The Victory.

Now it has reverted in a rather limited sense to its original purpose—live entertainment. But the entertainment is that of the striptease or ecdysiast or, as the current euphemism has it, the "exotic dancer". All that remains of the theatre's colorful past is that the management is still in the hands of the original owner's family—the Axlers.

A JEWISH COLLEGE FOR CANADA?

According to reports Winnipeg will soon be the seat of a liberal arts college under Jewish sponsorship, the first such institution in Canada and only one of two on the continent. (The other is Brandeis College in Waltham, Mass., which was set up less than a decade ago. Yeshiva University, while a liberal arts college also, answers a different description being an adjunct, as its name indicates, to a Yeshiva).

Leading spirit in this pioneer move is Rabbi Kravetz, senior rabbi of Winnipeg, chairman of the city's board of rabbis and referred to sometimes as Chief Rabbi of Western Canada. The project has drawn to itself a number of leading and influential citizens including Mr. Justice Sam Freedman.

The college, it is planned, will give a full course of arts studies and has appointed its lecturers not only for Judaic subjects but philosophy, mathematics, etc. There is a good deal of enthusiasm in some quarters who look upon this as a step that will reflect glory and prestige on Winnipeg Jewry and will elevate its intellectual sights.

OPPOSITION

Others are less than enthusiastic and see some peril in it for the Jewish community. They concede the justification for a department of Jewish studies in an existing college or university, but deplore the establishment of a full-fledged "Jewish" arts college. Its cost, they say, would be back-breaking for a community much larger than Winnipeg's. They fail to see what need there is for a Jewish college to offer mathematics or French literature and wonder what "Jewish point of view" there could be in the instruction of such courses. The needs of Jewish students are fully provided by existing non-sectarian colleges and there is no assurance, the skeptics say, that Jewish students will flock to such an institution—in fact they may stay away in droves.

The situation will no doubt produce more controversy before it is settled.

EICHMANN A SCAPEGOAT FOR GERMAN GUILT?

John Gellner is a Czech-born commentator on international affairs who contributes frequently to the editorial page of The Globe and Mail.

In a recent discussion on the Eichman trial he touched on one aspect of it that may have been at the bottom of many persons' minds recently. This is that the trial's concentration on the individual Adolf Eichmann and his personal direct guilt in planning and directing the slaughter of the Jews may have quite the opposite effect to what was intended. Instead of clarifying the culpability of the Nazis in particular and the German nation in general, the trial might help to establish — in the minds of the Germans at any rate—that Adolf Eichmann bears the primary responsibility and having been provided with this scapegoat, they will feel cleansed of any guilt feelings that may have been troubling them. If Eichmann can be portrayed as "the one great slaughterer of the Jews" many Germans, says Gellner, are quite ready to let him appear as such. It would be an irony of fate if this were, at least in part, the result of the historic trial in Jerusalem.

GLOBE & MAIL LAUDS TRIAL

The Globe and Mail at first was overtly suspicious of the Israeli trial procedures and which in general last April took an unfriendly view of the circumstances surrounding the Eichmann case now writes quite differently. Though it still disagrees with the method of Eichmann's capture it says:

"The trial itself has been almost beyond criticism. The three judges were scrupulously fair and impartial. The prosecutor showed commendable restraint in his presentation. Counsel for the defense was allowed every opportunity to present his case and the defendant himself was permitted to testify at length. Despite the intense feeling in Israel, public demonstrations in the courtroom were very few, and were properly squelched by the court . . . All in all the conduct of the trial reflects the highest credit on the Israeli administration of justice".

"ISRAEL MODEL FOR CANADA": DOUGLAS

Tommy Douglas' ideal for Canada is — Israel! This is what Peter Newman reports in a recent Maclean's article about the leader of the New Democratic Party and the man who wants to be Prime Minister of Canada. Douglas would model the economy of Canada most closely on that of Israel which he visited with his wife in 1959. "It's a political democracy where men are masters of their own destiny," he said. Newman quotes him further on Israel.

"The farms are all cooperatives, industry is one third government owned, one third private and one third trade union. The value is coming back to the people who produce. They're not slaving night and day to build a millionaire's row. Everybody gets the benefits."

Douglas made so many references to Israel as an example of the kind of economic system for Canada to follow that at one point in the interview with Newman he said jokingly: "I guess you think they circumcised me over there."

GERMAN YOUTH REJECT PAST

By BENJAMIN FINE

BONN — Hitler and his philosophy are dead, as far as German youth are concerned. Some traces of his influence still linger in neo-Nazi circles but this is little more than the "lunatic fringe" you could find in any country. Films showing Hitler and his followers are met with laughter or scorn. Schools stress the evils that Hitler and the Nazi regime did, and the destruction they caused to Germany.

I have just completed an extensive tour of the major German cities and many rural areas, seeking answers to the questions: Is German youth getting a sound training in democracy? How do they evaluate the dead Fuehrer, who was blindly, and sometimes enthusiastically, obeyed by their parents?"

In the course of my study I spoke to hundreds of state and school officials, teachers, parents and educators. In addition, I interviewed 1,000 students at all educational levels, and gave a questionnaire to a representative sampling of 1,500 youths in such cities as Bonn, Hamburg, Frankfurt, Munich and West Berlin. I asked all students about Hitler: "What do you think of Hitler? Did he do harm or good to Germany? Would you follow another man like Hitler?"

Germany's Greatest Evil

The German youth are virtually unanimous in thinking Hitler their country's greatest evil. More than 50 per cent listed as the greatest harm he did the fact that he brought Germany into war, and destroyed Germany's reputation throughout the world. Most of the students listed Hitler's murder of Jews as a major crime to be held against him.

Among all the interviews I had with students, and the 1,500 written questionnaires, not a single answer indicated a favourable opinion of Hitler. How, then, can the teachers of the textbooks explain how it was possible that so many mature adults followed him?

It is not easy. The Government does not want to put a wedge between the childen and their parents, to sow seeds of suspicion or distrust. The emphasis in the schools, as I found it, is not on the evils of the past but on the importance of drawing lessons from them so that another Hitler could not be accepted.

It is good to examine the past? The leading officials believe it is. School superintendents insist that the past must be understood before democracy can be constructed on a solid foundation. Not only the schools, but the newspapers, radio and television are used to inform the people of the Hitler terror. The radio and television are playing an important role in reaching large masses of young students.

TV Series On Nazis

A 14-week series dealing with Hitler, Eichmann and the Nazis was put on television this spring. It was well received. Radio programmes on the Nazi era are beamed to the schools in all parts of the country. According to Dr. Jurgen Daus, in charge of a leading Cologne broadcasting station, not only programmes but study guides and other material go to the teachers regularly. Weekly educational programmes are planned well in advance, and given ample publicity.

For example, the radio will broadcast these programmes when schools reopen in September: on September 14, "The Crises of 1938"; on September 21, "The Attack on Czechoslovakia"; on September 2? "The German Regime in Poland, 1939-1945." Programmes dealing with the Third Reich are put on the air constantly, Dr. Daus said.

The station gets a heavy influx of mail. It is almost equally divided among those who say "Let's leave the past alone" and those who say "It is good to know more about what happened under Hitler." Less than five per cent say that "Hitler was right." These are not young people, Dr. Daus observed, but mostly older people, former Nazis, who are now greatly embarrassed at the searchlight of facts focused on them.

Some of the letters come from anguished parents. "Please stop talking so much about Hitler and the Nazis," one troubled mother wrote. "We have changed. It's not the same any more. What can we tell our children when they want to know if we were members of the Nazi party and helped Hitler kill Jews?"

When To Tell

At what age should children be told about Hitler and the Eichmann murders? Educators here are divided. In most cases nothing is said, officially, at any rate, about modern history, until the eighth grade. In Munich, for example, world history from 1915 to 1961 is taught in the eighth grade. That is too much

(continued on page 8)

SERMON OF THE WEEK

SABBATH OF REPENTANCE

Of all the Sabbaths of the year none bear comparison with Shabbat Shuvah in solemnity and potential for inspiring awe. It stands at the commencement of the New Year, overcast by the ritual of the Yamin Noraim. Even some of the tunes chanted during its services echo the melodies of the solemn days. The very atmosphere is charged with the tenseness which this period engenders.

Like other special Sabbaths which bear a distinctive designation, such as Shabbat Chazon and Shabbat Nachamu, its name is derived from the special haftarah of the day, yet even in this it displays a unique feature. Whilst these other Sabbaths are marked for the readings from but one portion of a given prophetic book, on Shabbat Shuvah the haftarah forms a carefully selected reading from no less than three prophetic writings — from the books of Hosea, Micah and Joel. These books are inherently different from each other in style and content, yet the well-balanced selection which forms the reading of the day presents a unified and composite theme.

Hosea's utterances are dictated by love. Being himself a victim of faithlessness, he realised that this own bitter experiences served to symbolise the attitude of his people towards their God; yet he was convinced that God's love for Israel would affect a lasting reconciliation between Him and His wayward people.

Micah, witnessing the gross injustice which prevailed in contemporary society, was moved by righteous indignation to denounce the evils which he saw. He was a prophet who preached that stern inexorable justice must dictate the measure of punishment to be meted out to evildoers.

Joel, however, envisaged God's wrath as a devastating plague sweeping across the earth leaving desolation in its wake. But even this wrath could be appeased by repentance, if it were accompanied by a change of heart and the creation of a new spirit which would establish a new set of personal and social values.

The knowledge that these three themes and concepts — love, justice, and repentance — become merged into one unified prophetic message must heighten the sensitiveness of all those who can react to the call of those solemn days. Essentially these are the dominant features of our spiritual exercises during the Yamin Noraim. Our prayers, if recited with true sincerity, are directed to the God of love who, in the language of Ezekiel, "doth not desire the death of the wicked, but that he turn from his ways and live". God knows our waywardness, for we are like children who rebel against commandment and need to be reminded that the way of return to His love is ever open.

Yet these are days of judgement and our actions are weighed in the seals of justice. A love that does not chastise is not real love. A loving parent must reprove or his affection is valueless. If we genuinely address ourselves to "Our Father, our King" we must accept the implications of both these designations. The commands of the one must be obeyed and the reprimand of the other must be accepted.

But the awareness of the love and the punishment finds its most sublime expression in the measure of the repentance that we can sincerely undertake. True repentance can be stimulated by the realisation that both wield their influence. One may repent out of love of God, but equally the desire for repentance can be aroused by fear of punishment. Whichever the motive, the way of repentance is ever open. To be actuated by love would be preferable, but even if the motive force is fear, the knowledge that divine judgment is mitigated by mercy serves to intensify the need for true and heartfelt penitence.

TORONTO'S JEWISH COMMUNITY: THE TASKS FOR 5722

The United Jewish Welfare Fund of Toronto is entering the New Year with the feeling of satisfaction of a job well done. Of course the United Jewish Welfare Fund has not solved all problems requiring its intervention.

The task of the Jewish community; its obligations towards our poor and destitute in the city; its service in the field of Jewish education, social aid, assistance to the less fortunate; its duty in the integration of newcomers and, last but not least, towards Jews overseas and the consolidation of the State of Israel; these are not the kind of problems that one can eradicate by a sole effort. In these days of trial the Jewish Community of Toronto, as Jewry every where is faced by immense, gigantic tasks requiring day-to-day attention and hard labor. While working incessantly for overseas aid and assisting the State of Israel in the absorption of the constant stream of Aliyah, we cannot forget the dictum of the rabbis: *Aniyai irkha kodmin.* We interpret this in the sense that both the local needs of our community and our overseas obligations are part and parcel of our continuous effort. It is hard to say which undertaking has priority. Hence the United Jewish Welfare Fund, with the help of all those who support it generously, has made Toronto famous as a Jewish community responsive to the needs of those, in general, who must be sustained.

SAMUEL J. SABLE
President, United Jewish Welfare Fund

In this sense, the United Jewish Welfare Fund has fulfilled its task and commences the New Year, 5722, in the belief that the Jewish community will continue to realize the great role of this *Kehillah* effort.

Let us dedicate ourselves to the task ahead and the Guardian of Israel will bless us with a Happy New Year!

SAMUEL J. SABLE,
President.

JOHN D. FIENBERG,
Chairman of the Board.

A CJN PROFILE By a Staff Reporter

GUEST OF ONTARIO ZIONISTS: CONSUL ELIEZER N. DEMBITZ

Another first for the Central Region of Zionist Organization of Canada is the appearance of the newly appointed Consul to Toronto, Mr. Eliezer N. Dembitz, at its 25th Convention. Mr. Dembitz will make his first public appearance on the Canadian scene when he cuts the ribbon of the Israel Art Exhibit at the Convention in Windsor and brings greetings to the gathering on behalf of the State of Israel.

SERVED AS CABINET AID

Mr. Dembitz, was born in Philadelphia on May 8th, 1925, and settled with his family in Israel in 1933. Mr. Dembitz received his education in that country and graduated at the Hebrew University with a degree of Master of Law in 1957.

While engaged in preparing himself for his law degree, Mr. Dembitz served as private secretary to the then Minister of Health, Dr. Joseph Burg, acting at the same time as Director of the Minister's Office. Later he served in the same capacity when Dr. Burg headed the Ministry of Posts. From 1958 to 1961 he was assistant to the Supreme Court Reporter and left that post at the invitation of the Foreign Ministry to enter its service as Consul at Toronto.

ELIEZER N. DEMBITZ
New Israeli Consul in Toronto

HELPED STUDENTS

His military service included duty with the U.S. Army of Occupation in Germany, 1946-47. During this period he organized the Jewish G. I. Council in Frankfurt for voluntary, cultural and relief work among Jewish displaced persons. In April, 1947, he acted as an emissary of the Jewish Agency to the Palestine Mission to Austria. During the War of Independence in Israel, Mr. Dembitz served in the Israeli Army and is now in the reserves.

Consul Dembitz was an organizer and adviser of Student bodies on a local and national level in Israel and represented the Israel Union of Students at the 1954 meeting of the Council of the World Union of Jewish Students held in Zurich. He is married and has three children.

ONLY IN AMERICA

By HARRY GOLDEN

THE BOMB SHELTER

The bomb shelter has moved up front to page one of the second section (local news) of our daily newspapers. It is an important local matter. Companies are advertising a prefabricated bomb shelter. Trade Fairs are demonstrating samples. A family is photographed in their bomb shelter showing stacks of canned foods on shelves above a chemical toilet.

There is one big flaw in the whole bomb shelter program, which no one has explored.

How can two or three people have a bomb shelter in a neighborhood while the others in the same neighborhood have no bomb shelter? How could it be possible to live with your private bomb-shelter — psychologically, spiritually—and (eventually) physically?

I can see where government; Federal, State and local, can establish bomb shelters and say; "The people on this side of the street or in this area go to Bomb Shelter A, and the people over here to go to Bomb Shelter B" etc.

But the fellow with a private bomb-shelter will have to worry about more than mere radioactive fall-out from the skies. He will also have to arm himself, his wife, and his children against his neighbors, to fight them off as they seek a drop of uncontaminated water to drink and a few cans of uncontaminated food to eat. He will have to kill a few of his friends and neighbors to protect his family.

Is it possible for all the 100 million individuals of the great American civilization to wrap themselves in cotton? Ah, how we need a bit of wisdom today!

THE GOLDEN BOMB SHELTER PLAN AND A GREAT RELIGIOUS REVIVAL

To make certain that everybody, rich and poor alike, is assured of the protection of a bomb shelter, I believe that the responsibility should be turned over to the churches, cathedrals, temples, and synagogues. They should build shelters in every neighborhood and community for use of their parishioners. I have been assured that an adequate shelter can be built in the basement of every religious edifice in the country.

If, God willing, there is never any need for the shelters, it would be all to the good. There are over seventy million Christians and two million Jews who are unaffiliated. They do not belong to a religious institution of any kind. The bomb shelter will bring them in; every last one of them; and think what this would also do for the attendance on Friday nights and on Sunday mornings. Everybody would go to church or temple. They would have a stake in the shelter because the church would mean survival here as well as salvation hereafter. And you would soon have capacity attendance at all religious services. And if, God forbid, there was an emergency, we would be able to use the same posters we have used for years; "Go to the church of your choice — as quickly as possible."

TROUBLE IN SUBURBAN FLATS

The mark of the truly civilized society is whether or not its citizens invoke separate wars over the maid. Paris has seethed for centuries with internecine slaughter over the attempted thefts of chefs, chambermaids, governesses. But we Americans are coming of age, too: Witness Mrs. Kennedy's attempt to filch the chef of the French embassy (which may well be one of the reasons JFK journeyed to see De Gaulle — to smooth the matter over).

We in the South boldly take our place with the rest of civilization with this difference: we have better and more complex fights because the situation with maids is a little different. The maids in the South do not hold a steady job with one family but a succession of steady jobs: they work for the Honeycutts Monday and Tuesday, for the Gaylords Wednesday mornings and so on.

It may not sound important, but if for some reason the maid does not show up during her appointed hours, the house is upset for the entire week and the ladies have to miss their bridge dates.

The havoc these dutiful women of all work can wring. To wit: Mr. Johnson and Mr. Gaylord retire after a morning of golf to the Myers Park Country Club bar and Mr. Johnson confides in his friend that he is having difficulties at home which may possibly lead to a divorce. Mr. Johnson asks Mr. Gaylord to keep the news under his hat and Mr. Gaylord complies. He keeps his own counsel.

Mr. Gaylord also belongs to the Picardy Country Club (two country clubs are not unnatural either in Charlotte or in Texas) and at the Picardy one night Mr. Gaylord's friend, Mr. Honeycutt says casually enough. "Did you know Mr. and Mrs. Johnson are getting a divorce?"

Innocently enough, Mr. Gaylord reports this conversation to Mr. Johnson. "The news of your divorce is all over town," he says. "Mr. Honeycutt knows it and he doesn't even know you well."

"That's true," says Mr. Johnson, "but Mr. Honeycutt and I have the same maid."

One might think the natural impulse would be to fire the maid for carrying gossip: but no. Argument ridden though they are, Mr. Johnson would not impose this grievous loss upon his wife. Instead he makes the maid promise to quit working for the Honeycutts. That seems to him a sufficient way to end gossip about his family troubles. And it does end it.

Except the Honeycutts hit the roof. No maid: what a cruel punishment for a little malicious gossip. Their travail is such that they feel the need to inflict punishment. They refuse to speak any more to the Gaylords accusing them of carrying tales.

The Gaylords in their turn are so mad at being snubbed by the Honeycutts, they refuse to speak to the Johnsons for starting the divorce in the first place. Thus we have the great trifurcation of suburbia. After 15 years, you will notice in any suburban community that one-half of the people do not speak to the other half and vice versa.

But do not think Mr. Johnson emerged unscathed. He did save his marriage, it is true, but now the NAACP is down on him for restraint of trade and he is afraid the Freedom Riders may camp on his front lawn.

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THE NORTH-AMERICAN SCENE

By Dr. LOUIS FINKELSTEIN

The Religion Of The Contemporary Jew
What Conservative Judaism Stands For

Last week The Canadian Jewish News published A Blueprint for the People of Torah by Dr. Samuel Belkin who represents the Orthodox Point Of View. This week we are proud to present another CJN exclusive: An essay by Dr. Louis Finkelstein, Chancellor of The Jewish Theological Seminary of America, The Religious Centre of Conservative Judaism.

THE EDITORS

Conservative Judaism is a relatively new movement. Yet, to understand it, we have to go back almost to the beginnings of the story of Hillel and the pagan who asked him to reduce Judaism to one sentence. The sage replied: "What is distasteful to thee, do not to thy neighbour. This is the Torah. The rest is commentary. Go and study." Like most great rabbinic figures, Hillel made his comments very compact and very meaningful. Indeed, the teachings of the Talmudists usually contain a whole series of meanings which only gradually appear to the student.

Hillel was, first, describing the relation of the Torah to its central commandment. He was one of the most learned scholars in the Jewish tradition. Obviously, commentaries for him were indispensable. Therefore, his description of the rest of the Torah as commentary to Lev. XIX 18, was not disparagement. The rituals and dogmatic concepts of Judaism were vital to him. But without the text, they might be meaningless footnotes. On the other hand, he held that no Jew fully experiences love for one's neighbour as demanded by the Torah, without appreciation and observance of the Sabbath, the dietary laws, prayers, and the rest of the commandments.

AN ETHICAL SYSTEM

However, the notion he was most directly conveying was that Judaism is inherently an ethical system. All its minutiae, such as blessing the lulav on Succot, sounding the shofar on Rosh Hashanah, fasting on Yom Kippur, are part of a system directed to the improvement of character. Hillel clearly considered such commandments as not to speak falshood, not to injure one's neighbor, not to insult him, or pain him, or degrade him, or malign him, no less integral to Torah than any ritual.

This view of Hillel is also that of the Pentateuch, the Prophets, the Holy Writings, the greatest of the Talmudists, the commentators on the Talmud and the Scriptures, and the codifiers of Jewish law, from Abraham, and Moses to the Chazon Ish.

In the confession of our sins on the Day of Atonement virtually no ritual is mentioned. We confess to having been unjust to parents, having been brazen to our fellows, having deceived them, having stolen from them, having injured them. But we make no mention of violated Sabbaths or festivals, or shaatnez we have worn, or similar transgressions. This is not because the rabbinical liturgists considered such transgressions unimportant. Nor is it because they believed these commandments were never, wittingly or unwittingly, transgressed. It was rather because in a limited time only specific wrongs can be enumerated, and Judaism is even more concerned (when it has to make a choice) with the problems of character than of ritual devotion. Devotion to ritual may come to a person disciplined to right behaviour to his fellows: Right behaviour to one's fellows—harder to achieve than observance of any of the ritual commandments — has to be stressed day in and day out.

As Rabbi Israel Salanter used to say, the same Torah which forbids eating certain food, also forbids speaking evil of a neighbour, or despising him, or hating him in one's heart. Each of these violations is a negative prohibition, like any ritual one. Yet he remarked that while in his native Kovno no Jew ate forbidden food, some occasionally resorted to falsehood, or cruelty, or oppression.

"NOT JUST RITUALS"

In our time, it is a kiddush Hashem to stress the ethical content and character of Judaism, and a chillul Hashem to overlook them. For if Judaism is recognised for what Hillel says it is, our youth will understand its relevance. If our youth comes to believe that Judaism is, like primitive religions, nothing more than a system of rituals, they will flee from it.

When may one engage in war for one's nation or in strife for a principle? Does the good end justify nefarious means? May one seek office without being sure that one is equipped for it? Under what circumstances, if any, may one answer those who defame or insult one? What does one do in situations when the immediate interests of Judaism may seem to require action certain to be misinterpreted in the Gentile community at large and to bring obloguy on our great faith? In an age of nuclear weapons, may a Jew engage in research in nuclear physics? What should be one's attitude toward members of other faiths? towards Communists, born Jews? What should be the attitude of Jews toward people of underdeveloped countries, even when they are illiterate and pagan? How should an American Jew in the southern States deal with the explosive negro problem?

These problems may seem simple to some, but they involve basic issues of Talmudic theory, and comprehensive knowledge of rabbinics as well as profound insight to discover the answers the Torah gives to them.

It was implicit in Schechter's theory (shared by his colleagues) that the wisdom of Judaism should be explored in all areas for guidance for modern man in such and similar issues. This was also the theory of Rabbi Israel Salanter, the Chazon Ish, and the Chaftez Chayyim.

Clearly, judgements will differ in some of these matters. Rabbi Samson Raphael Hirsch, who was a great man, believed that the Torah required his community to be an independent group dissociated from the larger Orthodox group in Geramany. Dr. Azriel Hildesheimer and Dr. David Z. Hoffmann, equally pious, felt that such withdrawal was unwarranted. (Time has shown that both sides were right. The community led by Rabbi Hirsch developed power still felt in America among recent immigrants. But so did the community led by Dr. Hildesheimer and Dr. Hoffmann). Rabbi Isaac Elhanon Spektor authorized men to act as rabbis in America, whom he would have denied such authority in Lithuania. Chief Rabbi Kook co-operated with secular Zionists in building the State of Israel. Rabbi Sonnendeld did not.

It is to the genius of Professor Solomon Schechter, Professor Louis Ginzberg, Professor Alexander Marx, and Professor Israel Friedlaender — to mention only those who have passed to their eternal reward—that we, in America, owe the rediscovery of the totality of Judaism. Facing a strong Reform movement which, early in the century, stressed ethics (but not necessarily Jewish ethics), and also called Orthodoxy stressing ritual almost exclusively, they created a seminary and a movement in which both received due emphasis.

LOUIS FINKELSTEIN

FROM THE CRADLE TO THE GRAVE

These men realised, too, the intimate relation of the moral commandments to profundity in study of Scripture and Talmud. The rituals, in general, can be kept with comparative ease, although to some they may seem demanding. The ethics of Judaism is difficult to master and even more difficult to obey. It controls one's attitude towards one's family, one's business, and one's comrades. It interferes with one's speech, the conversation one may listen to, one's attitude to enemies, one's attitude to the stranger, one's total life. It is with us from the cradle to the grave. It requires ability on the part of each Jew to act as a quasi-judge, applying principle and precedent to situations never anticipated.

Is undetectable theft from a corporation theft? Is committing wrong through a corporation in which one holds stock a violation of the Torah? What is one's duty to a modern, secular State? When may a child, burdened with an aged parent and able to support him, consign him to a home for the aged? What is one's duty to the errant Jew who, not reared in Jewish ritual, resembles the person described in the Talmud as "an infant, kidnapped and reared among pagans"? When must one be tolerant of deviation by the ignorant, and when may one insist on conformity with Shulchan Aruch? Should one share one's philanthropy equally among Jews and Gentiles, and if not, in what proportion? How does one fulfil the commandment to visit the sick when visitors are not allowed in a hospital? How does one develop love for those who seem to one essentially unlovable?

It is easy to cite the passage from the Chapters of the Fathers discouraging any association with the wicked and apparently approving separatism. But who are the wicked? And what is one to do about the warning in Sifre, not to permit Judaism to deteriorate into schisms?

The founders of Conservative Judaism in America held that in the American scene, according to Talmudic Law, one must not thrust out well-intentioned Jews with both hands" (as the Talmud puts it). "Let the left hand", the Talmud holds (or according to the other readings, the right hand) "reject, but the right hand (according to other readings, the left hand) draw near". The ignorant man may not become a saint, but he may be a valuable Jew.

THE PLACE OF WOMEN

In a country whose culture is virtually dominated by women, the founders of Conservative Judaism held women must be given places of lay authority in synagogue life, in communal life, in education. What would the situation in Israel have been without Henrietta Szold, a disciple of Solomon Schechter? What would American Jewry be without many lesser Henrietta Szolds, who are dedicating their lives that Judaism may live?

This view for many decades had the sympathy and understanding of many traditional rabbanim. My own father, of blessed memory, extolled the Conservative rabbi who came to a pulpit in his community because the first act of the latter had been to found a Hebrew religious school. This was doubtless because my father was a disciple of both Rabbi Isaac Elhanan, of Kovno, and Rabbi Israel Salanter. He felt that I ought to study at the Jewish Theological Seminary of America because he believed that in that way I could more effectively influence the growing generation of American Jews, and perhaps some in the wider world for good.

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IMPRESSIONS OF TORONTONIANS

By Dr. Benjamin Schlesinger

YOM KIPPUR IN INDIA

Dr. Benjamin Schlesinger is on the staff of the School of Social Work, University of Toronto.

This is our first Yom Kippur, back in Canada, after having returned from India. As the day of Atonement approaches, we think back to last year, and our curious experience on Yom Kippur. Our Indian diary reads:

"Soon it would be Yom Kippur, the most solemn day of the Jewish year, and we had a problem. We lived in Mysore, in the south of India — a community where there were no other Jews. We had arrived in India only a week before Rosh Hashanah, and had originally planned to visit the old synagogue in Cochin. We soon discovered that the travelling alone would take almost a week. A visitor to our institute, "ALOKA", by chance mentioned an auctioneer who lived in Bangelore, the capital of our state, a Mr. Israel by name. That was all that we needed, and we immediately wrote.... 'Dear Mr. Israel' ....telling of our wish to celebrate the Day of Atonement in the company of other Jews, and could he please help us. He could and did. He wrote by return mail that the six Jewish families in Bangelore held their holiday services in his home each year, and we were heartily invited to join them. Relief. The problem is solved.

On Sunday, while the rest of Mysore was preparing to see the biggest procession of the year, the one at which the ex-Maharaja would ride through the city on his private elephant, we went to the bus station for our ninety mile trip to Bangelore. Eventually we arrived there, after four hours of dodging water buffalos, bullocks, horses, chickens, and lambs which ran across the narrow road. From here we went to meet our hosts. It turned out to be an easy matter to locate them, as we were already in the correct neighbourhood. Everyone, it seemed, knew the Israels. We found the house, set back from the main road, and were ushered into a large room, filled with Persian carpets, and about thirty people. The service had already begun.

One of the men detached himself from the group, went to the front of the room, and began to chant, slowly, softly, the haunting, familiar melody of the Kol Nidre prayer. Then our host stepped forward to continue the service, and new melodies replaced the ones familiar to us, together with new intonations and pronunciations of the Hebrew. The change was made from Ashkinazit, and the familiar European melodies, to the Sfardit, and the oriental melodies which had been brought to India from Iraq. At the end of service the congregation placed their prayerbooks and Tallesim (prayer shawls) on a table, and went to speak with one another in the next room.

We remained behind, and idly looked into the prayer books. The places of publication of the books alone told the story of the "Wandering Jew". The books had travelled with their owners from Bagdad, Jerusalem, Berlin, London, New York, and Breslau. The same tale was repeated with the prayer shawls. In addition to those from the countries mentioned above we noticed that one had been woven, expertly, in Hong Kong; others with unusual designs and colors had been made in India. One, so we discovered later, had been woven by Mr. Cohn, a weaving master in a large textile mill in Bangelore, an Indian Jew.

We went into the next room to meet the members of this varied congregation. They all know of us already, and gathered around us, introducing themselves, and telling of the others in the room. Mr. Horowitz told us of Mr. Abrams, the only man in the group who wore a Muslem national hat in place of the traditional Yarmulke (scullcap). It seemed that the rest of the group frowned on him, indicating by inferences, a certain lack of respectability on his part. Yet he was one of them, and to have a minyan on this important day was, after all, of prime concern. From Mr. Abrams, in turn, we learned of others in the room. The elderly man sitting in the corner was a dentist who had come to India from Germany at the begining of World War II. Next to him sat a couple who had also come from Germany to escape persecution. They are the owners of a large chocolate factory (important people to know). To complete the German Jewish group was a handsome, greying man, originally from Breslau. It was he who had sung the Kol Nidre. He is a dentist, and is planning to leave India to settle permanently in England at the middle of the next year, making this the last Bangelore Yom Tov for him. That "it is a small world" is a worn cliche, but there is still much truth in it as we soon found out that this dentist knew of our family from Germany.

Turning to another side of the room, we met two Iraqi Jews who had come to India in 1941, following the riots in Iraq at the time. They had adapted themselves well to the tempo of the life in India, establishing good businesses. One of the families had operated a successful shoe store in Bangelore; the other was an auctioneer, our host. Their five children were now young adults. Finding that they are not able to seek good positions, and to have friends, the family is planning to emigrate to Israel in time for the coming Pesach, to celebrate the holiday of freedom in their own country. The remaining people of the minyan were perhaps the most truly at home here, for they were Indian Jews, whose families had lived here for thousands of years.

According to Indian history the first Jews came to India subsequent to the occupation of Jerusalem and the destruction of the Temple by Nebuchadnezzar in 597 B.C.E. These are the B'ene Israel Jews, the ancestors of those present at the Minyan. They are respected members of the community, and one of them that we met, is an editor of one of the largest newspapers in India.

During the day we sometimes hummed our own familiar melodies to prayer, or listened to new ones, set to different prayers. We followed new customs, such as sitting on the floor, and almost prostrating ourselves during the Avodah (Priestly) Service. We, in turn, led the congregation in some prayers with our Ashkenazit pronunciation, suddenly sounding different even to our ears. So the day passed, a Yom Kippur we shall long remember. It brought home to us, as nothing has so strongly before, the realization of the words of God, that "He shall always preserve a remnant of His people". We Jews have been dispersed to the four corners of the earth, and Eastern Jews, and Western Jews, Indian Jews and American Jews prayed together in the south of India, on this holy day.

The service ended. It was the time when at home the Shofar would be blown for the last, stirring time. We all rose, and then in a quiet voice, Mr. Moses, an Indian Jew, began to sing the Hatikvah. We all sang, expressing hopes for the new land of Israel. When this ended, there was a great silence in the room, broken by Dr. Wise.... "Leshanah haba beyerushalayim". Next year in Jerusalem.

On this note we broke our fast, talked with our new friends, and finally excused ourselves to return to our hotel. Next to our hotel was a movie theatre. Out of curiosity we went to see what was playing. The title alone was enough for us to buy our tickets, and sit for three hours watching the movie in Hindu. The title — "YEHUDI" (The Jew) — the plot: the life of the Jews in Israel during the Roman times, the story unfolding by means of songs, dance and dialogue. It was an interesting close to our day.

The next day, as we were about to return home to Mysore, Mr. Cohn, on a motorcycle, came roaring to a stop in front of us. Under his arm was a large parcel which he handed to us. It was his token of friendship. The package contained past issues of the ISRAEL DIGEST, a newspaper which he had gotten from the Israeli consulate in Bombay. With the papers under our arm, and a hearty Shalom ringing in our ears, we returned to Mysore".

HUMAN RELATIONS

Sheltered Son

DR. ROSE N. FRANZBLAU

QUESTION: I have five children. My oldest son, 14, does not know anything about sex. He is not interested, either. I am 100 per cent sure I am right. He never asks any questions like my younger ones do.

What can my husband do about it? How can he broach the subject? Are there any books I can give him to read?

He has no real friends. Only in school he is friendly with a few nice boys. They come once or twice a month to our house.

What can a boy his age do during the summer? He refused to go to camp. He is very good in school. He is an honor student.

ANSWER: At 14, the average normal boy will not make any inquiries about sex directly to his parents, nor openly show his interest in it.

That your son doesn't ask questions is no measures of what he knows or doesn't know.

* * *

Youngsters learn about sex from observing the daily behavior of their parents to each other, from what they hear in the discussions of grown-ups about babies, pregnancies and births, and from their discussions with friends.

The science courses they take at school also contribute to their knowledge. The information they garner may be inaccurate and the conclusions false. But the facts they learn are not nearly as important as the feelings they develop about sex from what they see and hear.

A boy of 14 who is a good learner at school has already made his own observations about the origin of life from the four younger seblings who have come into the family.

Wherever there are brothers and sisters, there is bound to be rivalry and competition. Although it can be a sign, to a secure child, that his parents must love him when they want to have more like him, he nevertheless experiences some loss and deprivation with each new arrival.

This can usually be handled by giving the first-born the status, respect and freedoms that go with his years and which the younger ones do not and cannot yet have.

* * *

What really troubles you about your son is that you sense that at 14 he should be on his own more and should have more outside, social interests. You may be justified in your concern. But talking about sex to him will not make him act more grown up and independent.

His unwillingness to go to camp may be due to a fear of separation from his parents and a refusal to give up his dependency upon them. He also may have felt that camp life would not give him the intellectual stimulation and the freedom to read and study what he likes.

A boy this age should have some physical outlets via athletics. He can enroll in a community center or "Y" for some activities which he enjoys. He might take lessons in some sport like tennis, swimming or horseback riding, which will give him a sense of mastery.

Perhaps your oldest son has not had enough of his father, and has had a bit too much of his mother. He and his father should arrange to do things and go places together, without the females in the family or the little ones.

Sharing their thoughts, experiences and observations will lead to a healthy identification of the son with his father.

When he feels more like a man and is treated as such by his father, your son will be able to widen the circle of his friendships to include not only boys, but also girls. His avoidance of girls is not due to any ignorance about sex. But when he begins to date them, you will know that he has faced and accepted the facts about sex which he already knows.

Objecting Parents

QUESTION: For almost three years, my son, 19, has been going steady with his fiancee, 18. She has been working for a year, supporting herself and saving a good portion of her salary. Last year, they became engaged.

During all this time, the girl's parents have refused to reconcile themselves to this engagement. Her mother's hatred of my son is overwhelming. She even abuses and insults her own daughter because of this romance.

We recently discovered that the girl's maternal grandmother is in an institution. The girl's mother has been acting very strangely during all this time.

The last straw came a few weeks ago, when my son graduated from college. Her parents didn't even have the decency to send him a card or to congratulate him on that occasion.

Can there ever be a sensible solution to this impossible situation?

ANSWER: It is usually the parents of the boy who object to an early engagement. They want him to be well able to support himself before he takes on the support of a wife. Even when the girl works and plans to continue doing so after the marriage, the boy's parents may still find the situation offensive. They are relieved that they will not have to contribute to the support of their son, but they are embarrassed that he has to be supported by his wife.

The parents who object most violently are really the ones who drive the youngsters into each other's arms. The most violent objector is the parent who really wants to get rid of her child. Feeling terribly guilty because she feels so hostile toward her own, she misdirects it to the one her child has chosen to love. She hopes her objections will then be seen as a sign of love and concern.

* * *

Despite their youth, your son and his fiancee seem to know what they want. What is even more important, they stick to their plans and fulfill their obligations conscientiously and responsibly.

The girl is working and saving toward the goal of marriage with her chosen one. Your son completed his education. He didn't leave school in a flight of rebellion, as some youngsters do, and take some job that wasn't worthy of his abilities, just to get married in a hurry.

Their ability to wait is a sign of maturity.

But like all mothers, you may also have felt that your son's future wife should be as well-educated as he is and should come from a family of which you could be proud. Also, their acceptance of your son should be great enough to make up to you for the pain of giving him up.

Her mother, on the other hand, feels her daughter is giving up and sacrificing too much for the man she picked. Working and saving for their future, while he, the male, goes to school, seem almost like buying and paying for a husband.

Until now, you did not fall for the behavior of the other parents and were not seduced into participating in their hostility.

It would be regrettable if you were now to begin to retaliate and fight on their level.

* * *

Whatever the grandmother may be suffering from, whether senility or emotional deterioration, it has nothing to do with her granddaughter.

It should not be necessary for your son's fiancee to show how much she is suffering and sacrificing out of her love for him. Secure in her love for him, she would avoid such behavior, and so escape the abuses her mother inflicts on her.

An individual like this girl's mother who cannot participate is the joys and accomplishments of others really suffer a great lack. She is much more to be pitied than condemned. For you to become vindictive and retaliatory would hurt your son infinitely more than anything she can do.

Sometimes parents object and fight a marriage to test their child's wishes and plans. When the youngster persists and sticks to her goals, the parent is reassured that the decisions arrived at are good, and accepts them.

When this young couple get married, and the mother sees the happiness and fulfillment in her daughter's life, she will judge herself to be a better mother than she has until now.

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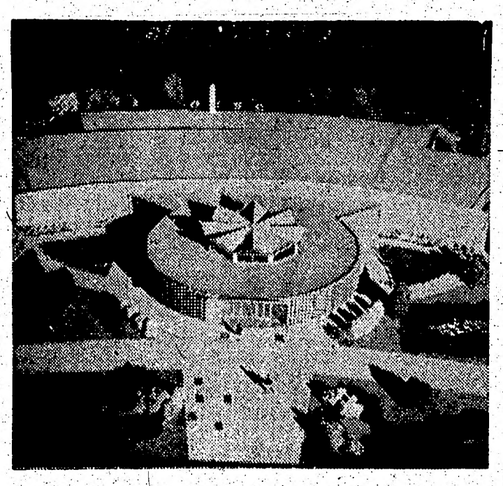
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ENTHUSIASTIC WOMEN'S DIVISION MEETING OUTLINES ACTIVE CAMPAIGN PLANS

Shown above are leaders of the Women's Division of the Toronto Bond Organization at September 7th luncheon meeting at the home of Mrs. Morris Zweig, Chairman of the Women's Division. Left to right: Mrs. Zweig, Mrs. Arthur Minden, Mrs. Wilferd Gordon, Mrs. Ben S. Okun, and Mrs. Mark A. Levy, Chairman of the Sisterhood Council. Participation of the Women's Division commences with the High Holy Day Sisterhood collection activities of cash pledged at synagogue appeals, and speeding the funds to Israel for urgent needs.

Mainly About Women

By ESTHER ZELDIN

• The world premier of "Kwamina", the musical by Richard Adler and Robert Alan Arthur, took place on Monday, September 5th, at the **O'Keefe Centre.**

Among the first nighters attending the after-theatre party in the lounges of the O'Keefe were: **Mayor Nathan Phillips and Mrs. Phillips, Mr. and Mrs. Samuel Zacks, Mr. and Mrs. Luther Winchell, Mr. and Mrs. Benjamin Luxenberg, Mr. and Mrs. Sydney Hermant, Mr. and Mrs. Roy H. Frankel.**

• • •

• A Dinner Dance, sponsored by the **Holy Blossom Temple Sisterhood and Brotherhood,** will take place on Saturday, October 7th. Guests of honour will be the new spiritual leaders of the Temple and their wives, **Rabbi and Mrs. W. Gunther Plaut and Rabbi and Mrs. Jerald Bobrow.**

• • •

• **Mrs. David Stern,** president of the **B'nai B'rith Women, Toronto Chapter N. 434,** welcomed guests at the opening luncheon meeting on Tuesday, September 5th at the **Town House Restaurant.**

• **Mrs. Morris Zweig,** chairman of the **Women's Division of the Toronto Israel Bond Campaign,** entertained members of her executive at luncheon at her Glencedar Rd. home.

Plans were formulated for participation of all major Jewish Women's organizations in this year's Bond campaign. Highlight of the season will be the annual Israeli Fashion Show featuring top Italian and Israeli designers.

Among those present at the luncheon were: **Mrs. Mark A. Levy, Mrs. John Devor, Mrs. Irving Poslums, Mrs. Wilferd Gordon, Mrs. Murray Cornblum, Mrs. Ralph Zamonsky, Mrs. Leon E. Weinstein, Mrs. Robert Zweig, Mrs. Gabriel Alter, Mrs. Saul Berlin and Mrs. Sidney Wise.**

• • •

• On Wednesday, September 6th the opening meeting of the **Sinai Service Group** was held at the home of **Mrs. N. Schwartz.** The members discussed their tea which will take place at the Vesta Dr. home of **Mrs. Benjamin Walker** on September 24th.

• **The Parent's Association of the Toronto Hebrew Day School** is having its Annual Tea on Sunday, November 5th, at the home of **Mrs. H. Eckler,** 112 Richview Ave.

• More than 100 members attended the opening meeting of the **Shaarei Tefillah Sisterhood** which took place in the auditorium of the Synagogue on Wednesday, September 6th.

The meeting was preceeded by a sherry party and "A New Look In Fashions".

A skit, Schizophrenic Gal, was presented. Participating were: **Cynthia Gasner, Betty Appel, Jean Dessin, Goldie Rosen, Alice Goldman, Rose Greenspan, Rose Schwatz, Ida Rakowsky, Belle Sirota and Phyllis Sugar.**

Syrma Kochberg chaired the meeting.

• **Mrs. Tova Boroditsky Diamond,** pianist, was guest artist in a program entitled, "Jewish Holidays in Song" at the opening meeting of the **Clanton Park Sisterhood** on Tuesday, September 5th.

Mrs. Morris Gorelik explained the meaning of the High Holidays. Chairman of the meeting was **Mrs. Max Neuberger.**

The Sisterhood, in conjunction with the **Clanton Park Congregation,** is sponsoring a "raffle", the prize being a trip to Israel.

The draw will be held on January 27th.

— Keep Smiling —

NOT SO DUMB!

A little girl went to see the president of a bank. She explained that her girls' club was raising money, and would he please contribute.

The bank laid a dollar and a dime on his desk and said, "Take whichever you want."

The little girl picked up the dime and said, "My mother always taught me to take the smallest piece." However, picking up the dollar bill also, she added, "But so I won't lose this dime, I'll take this piece of paper to wrap it up in."

• • •

GOOD ADVICE

A young lady called one day on Rubinstein, the great pianist, who had consented to listen to her playing.

"What do you think I should do now?" she asked when she had finished.

"Get married," was Rubinstein's answer.

• • •

CHOSEN WORDS

A young teacher substituted for a friend who was taking a week's honeymoon. Later, at a party, someone started to introduce the groom to her.

"Oh," he answered alertly, "I know Miss Jones very well. In fact, she substituted for my wife on our honeymoon."

RECIPE OF THE WEEK

CARROT TZIMMES

2½ to 3 pounds brisket of beef
6 carrots, sliced
6 medium sweet potatoes, cut in small pieces
1 small onion (optional)
2 tablespoons chicken fat or vegetable shortening
2 tablespoons flour
Salt and pepper, to taste
½ to ¾ cup brown sugar.

Season meat and let stand several hours. Simmer in water to cover until tender, about 2½ hours. Add vegetables for last half hour. Melt fat in pan. Add flour and stir until smooth. Gradually add 2 cups of meat gravy, stirring constantly until thick and smooth. Add 1 teaspoon salt, ½ teaspoon pepper and brown sugar. Pour gravy over meat in a roasting pan. Bake in moderate oven (350 degrees) until potatoes are tender and meat browned, about 20 minutes. Serve hot. Serves 6.

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GOOD NEWS, FATTIES!

By RUTHIE

One of Great Britain's leading nutrition experts poohpoohed the theory that increased consumption of fat is a factor in the rise in the number of cardiac cases.

Prof. John Yudkin of Queen Elizabeth College, London University, told scientists at the British Association meetings at Norwich that there is very slight evidence to prove man is suffering from an excessive intake of fat.

He said, "The best evidence fits best the suggestion that coronary thrombosis is caused by a number of factors. These include heredity, lack of physical activity, smoking, mental stress and overweight."

• • •

So you see, gals, there's nothing to worry about. Give or take a couple — maybe twenty — of pounds here and there, we can live almost forever.

Now I don't have to listen to my sub-conscience nagging me because I had a sundae last night. After all, if I'm going to drop dead, it won't be from that.

• • •

Heredity? Well, papa, may he rest in peace, passed on when he was yet in the prime of life. Mama, though, is well and kicking, bless her. This gives me a fifty-fifty chance for survival. Does it pay, then, to become disturbed over it?

• • •

Lack of physical activity? Baloney! Show me one married woman, with or without children, who takes it easy. If she's poor, there's cleaning, scrubbing, mending, ironing, cooking, nursing, helping hubby bring home the where-with-all. Need I go on? If she's rich — well, she'll have more time for golfing, swimming, meetings. And she'll cook and bake to show off her culinary art, if only to impress her sisters with her domestic talents.

Hence, I'm certain none of us has reason for concern on that score.

• • •

Smoking? I doubt whether it's the female of the species who is a walking chimney. After all, she spends a fortune on imported perfume. Wouldn't she be a nut to mix that fragrance with cigarette odor?

Let our guys call us vain. We're the ones who live long.

• • •

Mental stress? Bushwah! Find me someone who has no worry.

Bernie Baruch recently became ninety-one. Having become the statesman that he is, I won't be convinced he hasn't had any headaches.

When your number is up, that's it — with or without mental stress. Anyway, I, for one, have done so much worrying, I'm practically immune to it.

• • •

Overweight? So we're back from where we started. Frankly that's a problem to me — only because I want to retain my size twelve figure. So long as the scale stays pat, I'll enjoy my ice cream, **tzimmes, kreplach,** apple pie or what-have-you.

• • •

No, sir! When I finally face my maker, it won't be from a heart attack.

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ADVENTURE - TRAVEL - RESTAURANTS - HOTELS

SKIN-DIVING IN EILAT

By EUGENIE CLARK

Whenever I look at a map of the northern part of the Red Sea it reminds me of a rabbit's head of the Suez Canal at the tip of one ear and Eilat at the tip of the other. My hobbies are collecting fish, skin-diving, and travelling to far-off places without being labelled a tourist. I consider myself lucky to be able to combine these hobbies in the work of an ichthyologist. Last August and September, I was finally able to visit and work in a part of the world that has intrigued me — the tip of the rabbit's ear that is Israel's port on the Red Sea.

Arrangemets for me to collect and study Red Sea fishes in Eilat were possible because of a grant from the National Science Foundation of the U. S. Government and the great kindness and helpfulness of Dr. Adam Ben-Tuvia of the Sea Fisheries Research Station in Haifa, and Dr. H. Steinitz of the Hebrew University in Jerusalem, who had invited me to visit Israel seven years ago when we met in New York.

Dr. Ben-Tuvia accompanied me to Eilat. A room at the fishermen's hotel just north of the port was made available for my use, together with all the equipment stored nearby (including nets, jars, and chemicals) used by workers from the Sea Fisheries of Jerusalem and Tel Aviv when doing field work at the Red Sea.

NOVEL EXPERIENCE

It was a novel experience for me to look out from the balcony of my room in Eilat and to see the Jordan Port of Akaba, forbidden to us, yet lying less than three miles away, and further to the south-east the mountains of Saudi Arabia and, to the south-west, the mountains of Sinai. It was even more novel that in such a setting the language I heard most was Italian, for I shared my meals and leisure with the Italian fishermen and their families living at the hostel house where macaroni was more popular than **humus.**

I wished to collect all types of Red Sea fishes, some for the Hebrew University and some to be shipped to the U.S. National Museum in Washington, D.C. where Dr. Leonard P. Schultz, the Curator of Fishes, was eager to receive Red Sea specimens comparatively rare in American Museum collections. For my own studies, however, I planned to specialize in syngnathiform fishes, a unique and fascinating group of marine fishes which have elongated tube-like snouts, and often possess a hard bony covering; the clever females of some species have somehow induced the male to take over the job of incubating the embryos and bearing the young. These fishes include the sea horses, their straightend-out close relatives, the pipe fishes, the little razor fishes which swim forward while standing on their heads and the large cornet fish.

Fistularia was the most common syngnathiform fish I encountered at Eilat. I did not even have to go into the water to see these fishes. Specimens over a metre long, yet less than 10 cms. wide were thrown up on the beach after getting tangled in the fishermen's seines. But it was more fun to see these long thin "sticks" alive when skin diving. On the sea bottom, where there are large areas of sea-grass, dozens of big **fistularia** can rest and completely escape the eye of a skin diver swimming over them, for they lie motionless and fuse into their background by taking on "ruptive colouration." A series of light and dark bands are formed across the back of each fish so that a diver (or more important, a predatory fish) looking at the grass bed cannot see the long thin **fistularia.** If the diver should swim down too close for the comfort of the **fistularias** they will take off.

CHANGING COLOURS

On my first dive to what I thought was a grass bed devoid of any sizable fish, I was amazed suddenly to see numerous large **fistularia** materialize from nowhere, right under my nose. They were very pale green with a blue line along each side of the body. There was not a trace of the cross bands which I learned about only when I went up for air and looked down again, some 25 feet, and saw some **fistularias** settling on the bottom again, "turning on" their bands and disappearing as they again blended in with the grass beds.

Skin diving in Eilat can be chilling even in summer. After a few long diving sessions from which I emerged blue and shivering and with fingers so numb I couldn't pull the trigger of my spear-gun, I began wearing my long-sleeved, turtle-neck, foam rubber diving suit. The Red Sea water is delightful for a vigorous swim, but the warmth drains from the slow moving diver, and when one first comes out of the water, the fairly steady, extremely dry breeze hits wet skin like an icy wind and the sudden evaporation sets one's teeth chattering. In a couple of minutes the warm sun and air will make you comfortable again and if you don't move into the shade, you will soon be too hot.

It was a pleasure to float along the Red Sea, breathing through a snorkel and gazing steadily at the wonderous sea life along the relatively short but varied coastal water. South of the port the sea becomes rich with corals and all the colourful and beautiful marine organisms that seek protection and food in coralline formations. A large area has been wisely set aside as an underwater preserve where the beauties and marvels of the coral reef are protected.

HARBOUR LITTER

Even around the port, where the sea bottom is littered with the usual harbour debris, it is a fascinating place to dive and observe marine life. Cement blocks become covered with lavender, purple and black feather starfish, broken pipes become encrusted with delicate bryozoan and tunicate colonies of lacey white and jello orange, gazoz-bottles and beer-cans grow a cover of velvel-green alga and become the domicile of little blennies and gobies that peek out at the diver from their hiding, little suspecting they may be picked up, can and all, and then emptied into the nylon bag of an ichthyologist.

Going north-east along the coast toward the Jordan border, the water about 15 metres from shore becomes a large grass bed. In the open stretches one can hardly detect the animal life concealed by the sea-grass. Only the large brown sea cucumbers, slimy synaptids (an elongated relative), big starfishes and medusae of **cassiopia** stand out boldly and seem to defy predators. But wherever a rock, sponge, coral bed, or clump of anything rises above the grass and forms an irregularity in the sea pasture, the fishes aggregate. One of the most spctacular of these is **anthias,** a delicate golden orange fish the mature males of which become tinged with lavender. When these cluster by the thousands around an isolated coral head, it is a sight to make an ichthyologist forgive Beni, the skin-diving fisherman at Eilat, for being five hours late for a fishing trip.

The day I hired him to pull a trawl from his boat over the grass beds, Beni was only two hours late. Our hauls showed that many small species of fish and the young of larger fishes were hiding in the grass. The **fistularia** and flounders were too fast for our trawl.

Beni is a good diver, a keen observer of fishes who knew where and how to collect most of the reef fishes alive, as he had once been in the business of supplying marine tropical fishes to public aquariums. For my purposes, however, it was not necessary to catch and keep fish alive. Beni showed me a group of rocks extending from the shore into a few feet of water just next to the border of Jordan. It contained a great variety of small fishes and was an ideal place to get a good sample collection of shallow water fishes with rotenone, a fish poison that constricts the blood vesels in the gills until their oxyen supply is cut off but which is harmless to the swimmers.

COLLECTING SPECIMENS

When rotenone is sprinkled in the water it affects the fishes quickly but soon disperses and loses its potency. Some of the killed fish float, others sink to the bottom and the small ones especially must be searched for with the aid of a face mask or they will be missed and become food for crabs rather than museum specimens. The Sea Fisheries Research Station had given me the rotenone needed for my work. It would take many weeks of fishing with nets and traps and spears to collect the valuable specimens rotenone yields in a few hours, but it must be used carefully under controlled conditions so as not to hurt the local fish population.

Working just near the Jordan frontier, I spread the rotenone carefully along one side of the long rock pile so theat I would get a sample of fishes from shore to the deep end. I glanced towards Jordan frequently. Some 200 metres across the border there were a few people on the beach who, I was sure, could not even see me against the rocks. I worked in quiet solitude until the little splashes on the water surface informed me that the rotenone was doing its job. I got my nylon bag and a hand net, put on my face mask, and went under water to watch what was happening.

RARE TREASURES

Many fish were swimming in jerky movements. Fish usually never seen by a swimmer came out of holes in the sand and deep crevices in the rocks. A large Conger eel writhed uncomfortably, then shot along the water's surface toward shore until it beached itself. Fish ordinarily well-camouflaged stood out plainly as their diving colours no longer blended with the background and their unwont movements exposed white bellies that glistened in the filtered sunlight.

So many ichthyological treasures began to appear that soon I was completely absorbed in this rich collection. Fishes known to me only from pictures were lying

(Continued on Page 8)

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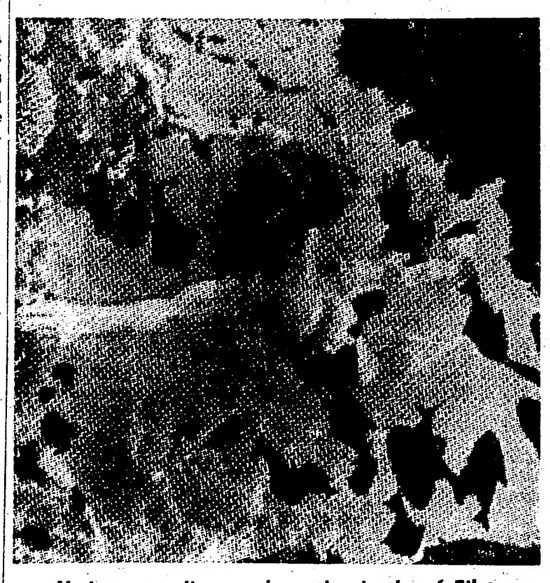

Under-water diver explores the depths of Eilat

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SKIN DIVING IN EILAT

(continued from page 7)

in numbers on the shallow sea bottom. I had only to reach out and pick them up with my hand and place them in my bag. I wanted to work fast so as not to lose any specimens, for soon crabs and other scavengers would be after them. With no one to help it would take a long time to gather up all the fishes.

Suddenly I heard a loud voice and liffted my head from the water and peered through my face mask at a fierce looking man hollering in a language foreign to me. I finally made out with relief that he was speaking Hebrew rather than Arabic, but I could not understand him. After watching him gesticulate a few moments I realized he was alarmed at the state of the water around me. I backed into deeper water and tried to explain in English, then in poor French, what I was doing, and that there was no cause for alarm. But nothing I could say appeared to be understood, and I could not appease him. The last sentence he screamed at me before he left had a word that sounded like police in it.

ECOUNTER WITH THE LAW

I didn't want to run away, and even had I wanted to escape I had no means of doing so. It would be a long time before the jeep returned. I continued to gather my fish. In less than a quarter of an hour, two cars drove up and the shouting man returned leading three policemen.

The policemen informed me that I was under arrest, that I must stop immediately whatever I was doing and accompany them. The police sergent had little to say in English. He just pointed to the dead fish and said. "This is murder!"

I had no credentials with me, not even my passport. They had difficulty understanding my explanation but after a long discussion they were convinced that the poisoning was all finished and that now I was only retrieving the corpses. I begged them to let me finish or the remaining fishes would rot and be an utter waste. I promised them that I would turn over to the police all the fish I collected, and kept emptying my bag into big containers of formalin on shore until they decided what would be done. They looked at all the beautiful dead fish still in the water, and finally decided to let me finish. I thanked them profusely and rushed back to my work.

HAPPY ENDING

They watched me for a while, then one of them started pointing out a fish here and there that I had overlooksd. Even the man who "exposed" me originally, started to look at some of the odd fish I was gathering with interest. The sergent finally left and ordered me, through one of the other policemen, to report to the police station when I finished The angry man, who I later learned was a fisherman and with whom I completely sympathized for his concern over my activities which made no sense to him, finally left as well.

I had indeed, broken a law which forbids poisoning fish without a permit, and it had been thoughtless of me not to have applied for one. Proper backing and some telephone calls produced the permit quickly. I was allowed to keep the fish and I was even permitted to make more rotenone collections.

The publicity resulting from my encounter with the police brought me helpers. During my last few days at Eilat, some fine people accompanied me on diving-collecting trips, and I was sorry when I had to leave..

I hope to return to this little port someday. It is growing at a fast rate. It will be interesting to see the vast changes that I know will take place on shore and to dive along the Eilat coast where at least the under-water community. I expect, will remain basically the same.

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GERMAN YOUTH

(continued from page 4)

ground to cover in one year, and as a result too often the 1933-1945 period gets less than one week in the classroom.

A recommendation has been made by a commission of educators to start with the year 1890, and thus have more time for recent events of the Hitler era. Dr. Anton Fingerle, Munich's Superintendent of Schools, believe this will be put into effect shortly.

Others believe that current events and recent history should be taught throughout the entire school programme, starting with the first grade, even though it will upset and shock them.

"Maybe it's good to give them an emotional shock," said Dr. Hermann Wobbe, headmaster of the rural school at Kirschwender, near Hamburg. "That way they will never forget the horrible crimes that Hitler committed."

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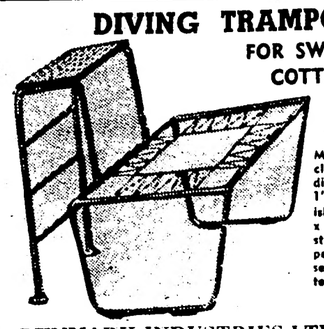

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